

[75 cont.]

- 516 The habit of picking up objects with the great toe is at least three-quarters anthropological. According to Joest, there is no particular squatting or sitting position; on the other hand, standing on one leg with the sole of the other foot supported against the upper part of the thigh is very common. A fear of rain is also pronounced, although Joest probably exaggerates somewhat when he asserts that the natives generally do not go out when it is raining. Finally, the peculiar expression of assent by frowning should be mentioned (1).

[113]

1. Joest in Baessler, pp. 392 f., and Tagebuch, p. 57. Concerning the fear of rain, cf. also Festetics de Tolna, Chez les Cannibales, pp. 268 f.

128

I shall now turn to a description of the culture, beginning with the externals and proceeding gradually to the questions of the social and religious life.

Ornamentation and Clothing

301
[171]

In his love of adornment, the Santa Cruz Islander is a true Melanesian, and, as everywhere in Melanesia, it is the man who is most adorned. Ornamentation and clothing are essentially the same on the various islands of the group; for the sake of greater clarity, I shall therefore first restrict myself to the main island Ndeni and then discuss the slight deviations on the other islands.

302
[181]

The adult Ndeni man as a rule wears his hair uniformly short (cf. Figs. 1-3), but often powdered white with lime or bleached blond, sometimes even dyed yellow or red (2). Fops

[515]

2. Dalrymple, p. 78. Burney, p. 150. Labillardière, p. 256. Dillon, p. 292. Joest, Tagebuch, p. 49. According to Joest, lime serves to kill lice. Individual

/153/

Ethnological Data on the Santa Cruz Islands

by F. Speiser

With Contributions by W. Foy (1)

121

1. [It was with pleasure that I followed the suggestion of Dr. Speiser to include his essay in this publication in which Graebner, on the basis of the first large Santa Cruz collection, established by Wilhelm Joest and located in the R. -J. -M./Rautenstrauch-Joest Museum/, which can now be supplemented by the yield from the author's travels to fill the place of a series of missing articles, has drawn up a comprehensive picture of the cultural relations of the island group for the first time (Ethn. I, pp. 71 ff.). It has now gained considerably in breadth and depth. Although an effort was made to describe all the new types and the more important variants of both the material and artistic culture insofar as possible, unfortunately it was necessary to forgo illustrating all the variants because of the wealth of the material. My own contributions include additions to the text, footnotes, and illustrations. All such supplements to the text and footnotes are enclosed in square brackets. I have also provided the captions for Speiser's illustrations, as well as the ones I contributed, whose numbers are also enclosed in square brackets.

• 128

Introduction

Santa Cruz Census

^{x162}
101 This census is presented, as taken, by village and house-
121 hold. It has been brought up to date as of May 1960. The
● 128 name appearing at the head of each section (e. g., Pala Village)
identifies the village as it appears on the map. Numbers at
the top left of each listing identify separate households and
correspond to the household numbers on the village plans. The
[104] capital letter "A" refers to a senior male, usually the husband,
of the household, and "B" to a senior female, usually his wife.
"C" refers to the children of "A" and "B", and category "D"
to all others who live in this house. All persons living with or
attached to this household at the time of enumeration have
their names underlined, thus Kengiano.

Estimated ages of persons follow the name in parentheses,
thus (33), and the primary descent group affiliation is given in
[607] brackets at the right margin after the name, thus [-bū].

Indented under all persons of "A" and "B" designations
are given their parents preceded by the abbreviations Fa and Mo
and their siblings designated by Sibs, Br, or Si. Following
these names is an indication of whether they are dead, (d), or
[165] where they are now living. If living a cross-reference is given
indicating village and household where they will be found.

When persons of "A" and "B" categories have been
married before, a former spouse is indicated by adding a numeral
to the letter designation, thus "A1", "A2", "B1", "B2" and
so on. Children of each marriage are listed separately under
[165] "C" thus, "A1 and B", "A and B1", and so forth. Preceding
the name of all persons under "D" is an abbreviation of the
significant kinship relation to either of the senior members of
that household. If no kin-type designation appears, then that
person is included for other than kinship reasons. Abbreviations
used here as "Class"—classificatory and "Adop"—adoptive.